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THE STATUS OF CHRISTIAN EDUCATION IN INDIA

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In the autumn of 1908 I spent some weeks in India under appointment of the University of Chicago to make such a study of the educational conditions in that Empire as time and conditions permitted. The time was all too short for a thorough study, but my work was facilitated by the cordial readiness alike of officials of the government of India, missionary educators, and Indian gentlemen, to give me their time and assistance and to communicate to me both orally and in writing the facts of the situation and those mature judgments which they had reached through many years of experience and observation. While endeavoring to see with my own eyes all that it was possible to see, I yet relied, for success in my attempt to understand the situation, mainly on the help of these men of experience and wisdom, and valued my personal observation chiefly because it gave me the background and setting for their valuable contributions, and to some extent furnished me a criterion of judgment between conflicting opinions. For the opinions hereinafter expressed, however, neither the University which sent me to the Orient, nor those who kindly gave me their help and counsel assume any responsibility. That the writer must take. For detailed statements of fact there is no adequate space in these pages. I confine myself to conclusions, stated for brevity's sake in dogmatic form, but I hope in not dogmatic spirit.

1. England is in India to stay for an indefinite time to come. I have never seen finer men anywhere than the officials of the Indian Civil Service whom I have met in India. They have given India courts of justice above reproach or suspicion, an organized and efficient system of education, splendid cities, means of communication, all the institutions of a stable government. That they have spent too much of India's revenue on fine cities and high salaries and too little on education, and that many English officials have been harsh and arrogant may be true. But whatever her motive in coming to India, whatever the faults of her administration past or present, England is bound now by every consideration to remain. She could do India no greater injury than to withdraw now or in the near future. India is still unprepared for self-government. She is not a nation, but a mass of peoples of various tongues and various religions which could not possibly hold together without the British. I say this on the testimony of nearly every competent witness whose opinion I have been able to learn—Indians as well as Englishmen and Americans. The nationalist movement has its strength and its admirable side. To guide it aright is at the same time a difficult and an important task. But political independence is far in the future. The agitators who are seeking to throw off British rule by assassination and terrorism will not succeed, and if they could, would only bring in a period of anarchy and bloodshed that would compel England or some other power to assume control again. British rule in India will be a factor of the situation to be reckoned with for an indefinite time to come.

2. Christianity is in India to stay. Despite the fact that there are only about 3,000,000 Christians in India (1 per cent. of the whole population) including over 1,000,000 Roman Catholics, and a large number whose Christianity is only nominal, yet Christianity, real Christianity, has a hold upon India which there is no reason to believe will ever be diminished. My observations in India have not led me to concur in Meredith Townsend's opinion that Christianity can never win India. But whether he be right or wrong, there is every prospect that Christianity will be a factor in the situation, and a most important one, for an indefinite time to come.

3. Christian missions, i. e., the propagation of Christianity by

non-Indian peoples, must continue for a considerable time. An indigenous self-supporting and self-directive Indian Christianity is much nearer, I fancy, than political independence. There are already the beginnings of it in self-supporting churches and independent missionary efforts. But the time is still somewhat remote when Indian Christianity can stand alone. Outside assistance in evangelistic work will be necessary for a long time and in education still longer.

4. The work of the British government and of Christian missions is in part distinct and in part complementary. England's task is to give political stability and social security. That of Christian missions is to give moral and religious ideals and to help create the institutions that embody them. In education, however, both are at work and in large part cover the same ground. The government alone has universities, but they are practically examining universities only. Theological education is wholly in the hands of the missionaries; technical, legal, and medical mainly in that of the government. But both government and missions have non-technical schools, from the elementary grade to the B.A. degree.

5. As to the wisdom of the policy of "examining universities" there is much difference of opinion, and room for it. But in any case it is a factor of the situation to be reckoned with at present and not likely soon to be changed. There is a like difference of opinion respecting the system by which a university degree has been prerequisite to eligibility to government office. On the one side, it has, in combination with the system of examining universities, increased the number of students in the colleges, has forced nearly all the colleges into affiliation with the universities, and has compelled them to maintain a certain standard of excellence. It has also brought it about that those who enter the civil service are not simply trained to do the particular task for which they are appointed, but have received a somewhat broad general education. This latter point is regarded as of great importance by the defenders of the system. On the other hand, it must be admitted that it has accentuated the unfortunate effects of the examining-university system in the direction of destroying individuality and initiative on the part of the colleges, tending to make them all of one type, and has encouraged, not to say com-

pelled, "cramming." It has also brought it about that college education is looked upon almost exclusively as the pathway to the practice of the law, or to the obtaining of an office to which there is attached a government salary and a certain social distinction. The Bachelors of the Indian universities include many able and broad-minded men, teachers, lawyers, judges. But as a class, the college students and graduates of India constitute an army of office-seekers, most of whom never rise above a poorly paid clerical position. And those who pursue the course for the B.A. and fail of the degree, as multitudes do, or obtaining a degree fail of obtaining an office, constitute an army of the discontented in which anarchy and sedition easily breed. It is a common sentiment among these men that the government having provided them with an education fitting them for holding office is bound also to furnish the office and the salary.

It is indeed easy at this point to confuse cause and effect. Back of the system which makes a Bachelor's degree necessary to office-holding lies the age-long conception of the Indian people that manual labor is beneath the dignity of the educated man, and that the offices belong as a matter of right to the Brahmin class. The university system and its connection with the holding of office only accentuate a tendency which is already deep-rooted in the Indian mind. But that it is desirable to modify this habit of mind, to inculcate a broader conception of education and the obligation it creates, to disassociate the idea of education from its intimate connection with office-holding, and to create the appetite for an education which shall enlarge the mind and develop manhood independently of its value as fitting one to achieve government position and salary, none probably will question. How this is to be done, whether by the modification of the present university system and its relation to office-holding, or by the establishment of schools of a different type, is a problem requiring thorough study of the whole situation. The first alternative was deliberately rejected by the Universities Commission of 1902.

6. Missionary education as carried on in India has its elements both of weakness and of strength. It was originally developed in India as in other countries as an adjunct to missionary work conducted from a purely religious point of view. The early missionaries were as a matter of course men zealous to carry the Christian religion to

India and to win converts to it. Education was adopted as a necessary means to the achievement of their principal aim, and often with some reluctance. Moreover, more than once there has swept over the missionaries and the managers of the missionary societies at home a wave of doubt as to the legitimacy of a missionary society conducting educational work at all. Still further, the means at the disposal of the missionary societies have always been limited. There has always been a necessary competition, financially speaking, between evangelistic work and educational work.

Despite these handicaps missionary schools have increased in number and efficiency. There are today forty-six colleges conducted by foreign missionary societies, some 260 secondary schools, besides large numbers of elementary schools. According to the latest available statistics 169,000 young people from the Indian Christian community are in school. Relatively to the size of the two communities over four times as many Christians are in school as Hindus. Of the wisdom of the educational policy there is no longer any doubt on the part of the missionaries. Experience has abundantly proved that those bodies which have given large attention to education have achieved the largest results, while every board which has yielded to the anti-education sentiment has had reason most seriously to regret it.

Yet the hampering restrictions under which the work has been done have not been without their effect on the schools.

a) They have often been conducted by men who having gone to India eager to preach the Christian gospel, with no thought of being teachers and no special training or fitness for educational work, have either been drawn into it by their own recognition of its necessity, or have been forced into it by appointment of the board at home. Some of these men have undoubtedly developed into educators of first-rate capacity. But inevitably a certain number of them have remained ill fitted for this work, however well fitted for the work from which they were drawn aside.

b) Missionary educators have endeavored to carry on schools without proper equipment or staff; with results unfavorable to their standing with government officials. This is probably the chief explanation of the severely critical attitude of some government officials toward mission schools.

c) Hampered by lack of means and men, constrained by the severe pressure of the task of preparing students for university examinations, absorbing all the energy of the missionary teacher in the routine of classroom work, eager to do as large a work as possible and to avoid any course that would tend to drive students from the school, it is to be feared that some mission colleges have become both too large for the most effective educational work, and so restricted to the routine of teaching classes and preparing men for examinations as in some measure to have sacrificed their religious and moral effectiveness. Every missionary college maintains its Christian character through courses of instruction in the Bible, usually required, or by chapel service, probably in most cases by both. But instruction in the Bible, often looked upon by the student merely as a valuable and harmless exercise in English literature, has not always compensated for the partial loss of that positive personal influence in the direction of religion and good morals which, freed in some measure from the severe pressure of classroom work and the constraining influence of a standardizing university, it would have been the privilege and the joy of the missionary teacher to exert. For this situation not so much the missionary educator as the missionary boards and the church at home have been responsible.

An English official of many years of observation, himself a believer in the work of Christian missions, states the results of his years of observation as follows:

I am not prepared to admit that missionary colleges are more effective than government colleges, either in the education which they give or in the building of character. The best and most reliable officers of the government come more frequently from government colleges than from missionary colleges. I ascribe this to two causes: the education of government colleges is superior and the class of men attending government colleges is on the whole drawn from a rather higher stratum of society.

Others, especially those engaged in Christian education or educated in Christian colleges, would undoubtedly give a different opinion. A government officer, for example, himself an Indian Christian, writes that in his judgment, based on experience and observation, the mission colleges exert a far stronger moral influence than the government colleges. It cannot be for a moment questioned

that results of the greatest value, religiously, morally, and intellectually, have been produced by the work of the mission colleges. Nevertheless the evidence as a whole raises the question whether, under the hard pressure of the conditions already referred to, a portion—it is only a portion—of the mission colleges of India have not in some measure sacrificed their moral efficiency to purely intellectual standards imposed by the examining universities. That some of them have of intention exerted their influence chiefly in the direction of the permeation of the non-Christian community with Christian ideals, is of course a somewhat different matter.

7. Despite the relatively small number of Christians in India, Christianity is today, if not the greatest, one of the greatest moral forces making for the welfare of India. This influence is exerted both through the Indian Christian community and by the influence of Christian institutions, especially Christian schools, upon the non-Christian community. Parsis, Mohammedans, and Hindus have all to a notable degree modified both ideals and practice under the influence of Christianity. This they in some cases confess even while remaining strenuous opponents of Christianity. An educated Indian Christian writes:

The most notable feature of the present day is the persistency with which both Hindus and Mohammedans strive to read Christianity into their own creeds, and to make their religions appear as Christian as possible. Unfortunately they have not [always] the justice to admit this.

The testimony of an educated Hindu lawyer, on this point, may also be quoted:

Christianity [he said] has greatly improved the Hinduism of the upper castes by directing attention to truths which they had overlooked. But when attention has thus been called to them the Hindu has found them in his own religion. Christianity has also done great good to the lower classes. It has recognized in them brothers, and has greatly improved their condition in every respect: This is my complaint against Hinduism, or rather against Hindus, that they never did this, but left the lower classes where they were.

To this may be added the further testimony in writing of a Hindu professor in a government college:

To speak the truth, the prosperity of modern India is entirely due to the benevolent exertions of Christian nations. . . . The Christian missions have done a great deal for India by setting up schools and colleges, by lifting the down-

trodden classes and by removing superstition of the upper classes. Coming into healthy competition with Christianity Hinduism has been purged of many of its impurities, and it has been possible mainly through Christianity for different castes and classes to come together to discuss questions of common utility and progress.

This elevation of the moral and religious ideals of Hinduism, Mohammedanism, and Parsiism is itself a service of the highest value to India. But it is doubtful whether this is the greatest service that Christianity has rendered to India. To modify the non-Christian religions is well. But to develop a Christian community of intelligence and influence is both to benefit those who constitute this community far more than could be done by improving their ideals while leaving them in their ancestral religions, and at the same time is to create a most effective force for the promotion of India's general well-being.

8. The strong prejudice that exists in India not only among non-Christians, but even among many Christians, especially those connected with government, against what is known as proselytism, i. e., avowed efforts to win converts to Christianity, is in my judgment unjustified. The English official holds so strongly to the idea that the government must be neutral in religion, that he often seems to feel that making converts by anybody is immoral. The merchant who has no interest in religion at home has still less abroad, and easily joins in the protest against proselyting. The ardent Hindu naturally objects to Christians making converts. And even some Christian educators maintain the position that education at least should be conducted rather as a *preparatio evangelica*, with a view to the permeation of the non-Christian community with higher ideals than directly with a view to winning converts to Christianity. Most of these last do not object to efforts aimed directly toward the winning of converts, but they wish to draw a clear line of demarkation between evangelistic and educational work.

The two phases of the matter must be distinguished. It is one question whether efforts to win converts to Christianity are justifiable; it is another whether schools may be justifiably used for this purpose. To both questions, I am constrained to return an affirmative reply.

a) To speak first of efforts to win converts aside from the question

of education as a means to that end: There is no possible doubt that the conversion of the non-caste and lower-caste people does in the course of time improve their condition in every respect. I say "in course of time"; for I judge it is true that the first generation of converted Madigahs is not much better in any respect than their heathen neighbors, and they are doubtless in many ways inferior to the non-Christian Brahmin. But the Christian influence under which they put themselves by conversion soon begins to tell, and in the second and third generations the effects are clearly manifest in character, education, and prosperity. Even mass-movements, by which whole villages come over at once, are not only not to be objected to, but are a most hopeful factor in the situation. The objection that converts are in this case won by non-religious motives, by desire to better themselves socially and educationally and to give their children a better chance in the world, and that by coming whole villages at a time they escape the persecution that falls on the individual convert, is without force. Why should they not wish to better themselves and their children, and why should we wish it to be as hard as possible for them to take the first step? It does not indeed transform them into cultured Christian gentlemen, but the Christian education that follows it does gradually make them and their children a different sort of people. By his own confession the upper-class Hindu, except when spurred on by the influence of Christianity, does little or nothing for the amelioration of the condition of the lower classes. His protests against the Christian effort to improve their condition are not entitled to serious consideration.

But it is not the non-caste Hindu only that is benefited by Christianity. There is a great distance between the popular Hinduism of the Ganges-bathers and devotees of Benares temples and that of the philosophic Brahmin or of the Hindu university. But there is also a great gap between an ineffectual Hindu philosophy and a practical and effective Christianity, to which the Hindu bears indirect but significant testimony when he admits that it is Christianity that on the one side reproves his neglect of his fellow-Hindu, and on the other enables him to find in his own religion the better elements that previously he had not discovered. But if Christianity renders a useful service to those who remain within Hinduism, it does a not

less valuable service for India when it draws into the Christian community some of these able men of the Brahmin caste. India needs the Christian community; and for the highest interest of India, as well as for the progress of Christianity, that community needs not only converted Madigahs and Malas, but Christian Brahmins also. The converted Brahmin is a splendid type of man. Especially is it true that the sons of converted Brahmins make strong Christian men. I have scarcely ever seen finer men than some of this class whom I met in India. Such men are needed in the Christian community. Christianity is making men of power and culture out of the sons of the non-caste people. But its progress is greatly accelerated and its power to benefit India increased by the winning of men from the upper castes. The protest of the Hindu against proselytizing is natural enough, but, in view of all the facts, unjustified. It would be folly either from the Christian or from the philanthropic point of view to abandon the attempt to win the upper classes to Christianity, however slow progress along this line may be.

b) What, then, shall be said concerning the objection to *education as an instrument* for the building-up of the Christian community by accession to its numbers? In so far as the objectors protest against any policy that is not perfectly open and above board, or that makes educational opportunities simply a bait to entice students under Christian influence, they are assuredly in the right. To do evil that good may come is in the end a self-defeating effort. But if we cannot make a lesser good simply a bait with which to attract the student and bring him under the influence of a greater good, neither then can we withhold the lesser good because the acceptance of it may lead in the end to the acceptance also of the greater good. Schools are an indispensable means to the development of the Christian community on the edificatory side, i. e., for the training of the members of the Christian community and the education of their children. Such schools must include a due measure of moral and religious influence and instruction. Shall non-Christians be excluded from them because in this atmosphere they might become Christians, and the Christian community be thereby made stronger? Shall Christians accept such a result regretfully, as an undesired by-product? Is it possible for Christians to conduct a school and not desire that

all their pupils shall get from it the best that it has to offer them? Even if such a school were not needed by the Christian community, it would not be in itself an un-Christian but a Christian act to provide it for non-Christians. The Christian spirit demands that to the extent of our ability we shall give all that we have that is good. If then, conducting our education in that spirit, we offer history, mathematics, English, and industrial training as good, shall we not offer to those who accept these our highest Christian ideals also? Coercion and bribery are wrong of course. Education conducted *simply* as an instrument of evangelization is unwise if not also wrong. But real education must include the best as well as the good, and the offer of the best with the good does not make the good bad or the act itself immoral.

9. But to say that the conduct of schools under a policy which to the broadly philanthropic purpose adds the specific aim of developing the Christian community is in itself legitimate, falls short of the whole truth as respects India. The spirit of Christianity is a spirit of universal benevolence, and the Christian missionary educator cannot be indifferent to the real needs of the people. There are circumstances under which an emphasis upon the religious welfare of the community to the neglect of economic and social conditions would be a self-defeating policy even from the religious point of view.¹ But this is not the situation which exists in India to-day. Under present conditions the emphasis of Christian education should, in my judgment, be upon the development of the Christian community. The grounds of this opinion are to be found in local and temporal conditions.

Account must be taken in the first place of the practical dominance of the educational situation by the five great examining universities. The ambition of the Indian student to secure an office to which the passing of the examination set by the university is a condition of eligibility, makes it extremely difficult for any school to maintain itself without being affiliated with one of the government universities. Affiliation has therefore been sought by practically all higher missionary schools and colleges for boys. The Christian colleges are therefore confronted by the necessity of meeting the somewhat

¹ In my judgment it would be so in China today, and probably in Turkey.

rigorous conditions laid down by government. The Universities Act of 1904, the sequel to the Commission of 1902, stipulates that a college applying for affiliation shall satisfy the Syndicate—

a) That the college is to be under the management of a regularly constituted governing body;

b) That the qualifications of the teaching-staff and the conditions governing their tenure of office are such as to make due provision for the courses of instruction to be undertaken by the college;

c) That the buildings in which the college is to be located are suitable, and that provision will be made, in conformity with the regulations, for the residence, in the college or in lodgings approved by the college, of students not residing with their parents or guardians, and for the supervision and physical welfare of students;

d) That due provision has been or will be made for a library;

e) Where affiliation is sought in any branch of experimental science, that arrangements have been or will be made in conformity with the regulations for imparting instruction in that branch of science in a properly equipped laboratory or museum;

f) That due provision will, so far as circumstances may permit, be made for the residence of the head of the college and some members of the teaching-staff in or near the college or the place provided for the residence of students;

g) That the financial resources of the college are such as to make due provision for its continued maintenance;

h) That the affiliation of the college, having regard to the provision made for students by other colleges in the same neighborhood, will not be injurious to the interests of education or discipline; and

i) That the college rules fixing the fees (if any) to be paid by the students have not been so framed as to involve such competition with any existing college in the same neighborhood as would be injurious to the interests of education.

The application shall further contain an assurance that after the college is affiliated, any transference of management and all changes in the teaching-staff shall be forthwith reported to the Syndicate.

These requirements are usually interpreted by the several university syndicates as involving, at least in the case of first-grade colleges, entire segregation from lower schools both in building and faculty; an adequate staff; student laboratories for all schools undertaking work in the sciences; residence of the head of the college on or near the college compound. In the matter of hostels they are disposed to give the colleges time.

There are those who believe that the government intends by these requirements to crowd the weaker colleges out of existence. The

Director General of Education would, I think, disclaim any such purpose. On the other hand, it was the frankly expressed opinion of the Director of Public Instruction of the Madras Presidency in office in 1908 that there are too many colleges in South India at least. Whatever the motive, the demands of the government cannot be escaped. But the meeting of them involves heavy expense, and the necessity of making them or closing the college emphasizes the necessity of considering carefully what should be the special ends aimed at by a missionary school in India today.

Account must be taken in the second place of the character of the education provided in government schools themselves. Pledged on the one hand to neutrality in matters of religion, and forced on the other to the assumption of a policy largely paternal in character, the British government has undertaken the responsibility for the general education of the people, yet is limiting its moral influence to that which is exerted by the personal character of the teacher. The education which it has given and is giving under these limitations is, despite its defects, of immense value to India. But it is too evident to require argument that on the one hand the presence of this powerful agency, responsible for general education, relieves the missionary educator of burdens which he might otherwise feel bound to assume, and that on the other hand the limited resources of the missionary agencies cannot best be employed in simply duplicating the work of government. What is far more needed is not more education of this kind, but an education which, freed from the restrictions which England's pledge to India to maintain neutrality in religion imposes on government, shall by its due emphasis on the moral element provide that which is lacking in the government education. Not only is such a policy more consonant under the circumstances with the purpose with which most of the money from England and America was given, but it is dictated by the principles of philanthropy applied to existing conditions in India.

The Christian school, then, free to exercise a moral and religious influence, and having the opportunity to do something better than to duplicate government education, may choose between two ways of exercising this influence. On the one side it may choose to aim at the permeation of the non-Christian community with Christian

ideals without directly seeking the strengthening of the Christian community, and on the other it may aim so to conduct its work that Christian students will be fitted to render service as members of the Christian community and that non-Christians will be won to Christianity; in short, it may aim at the development of the Christian community.

Both these ends are extremely desirable in themselves. Only a very thorough study of the situation would enable one to decide which of them should at a given moment and in a given situation be emphasized. I am, however, constrained to believe that at the present moment there might profitably take place a transfer of the emphasis which so many schools have of late put upon the permeative effort to a policy directed specifically to the building-up of the Christian community. To make this community, already one of the greatest moral forces in India, still stronger is the great desideratum. Whether the ultimate effect of Christianity on India is to be that India will become Christian in the sense in which England and America are such, or, remaining predominantly Hindu and Mohammedan, will modify its Hinduism and Mohammedanism under the influence of Christianity, or whether Christianity will win its own and remain simply one of the religions of the land, I am persuaded that the largest service that western Christianity can render to India at the present hour is to assist in the building-up of a native Christian community of goodly numbers and of intellectual and moral strength, and that this should be the central aim of missionary education.

10. The necessity of emphasizing the development of the Christian community as the purpose of missionary education is especially applicable to college education. At present this is sought almost exclusively as a stepping-stone to governmental positions or legal practice. Government and Christian colleges together are producing more men than can obtain the positions for which they sought their education. It is among the unsuccessful office-seekers that there develop most strongly those tendencies which are inimical to peace and general welfare. There seems therefore little justification for the conducting of colleges additional to those of the government for the purpose of continuing this, in some respects undesirable, situation, unless the product of the Christian college is of a distinctly superior

character to that of the government school. Reference has been made above to testimonies on this point. Inquiry from many competent judges of various classes of the community leads to the impression that in intellectual efficiency a few Christian colleges surpass the government colleges, a few are equal to them, but that the majority are inferior. While therefore the moral influence of the Christian school is doubtless better than that of the government school, there is no such marked difference between the product of the two classes of schools as to furnish the basis of any strong appeal for the continuance of Christian schools devoted mainly to the education of men who, non-Christian when they enter, will be such also when they leave. To the Christian college there is open the larger opportunity of developing the Christian community.

For valuable as a Christian college is in its influence on the life of the nation at large, indispensable as it is, it is after all a feeble thing compared with a Christian community which, intermingled with and touching the whole people, is able to affect the life of the whole people and win to itself reinforcements from the whole. A college may greatly modify the moral life of its students. But if they go out Hindus and Mohammedans still, adding nothing to the Christian community, the college is assuming the whole burden of permeation; a burden which it can never carry, hampered as it is by its foreign character, by the limited number of students it can receive, and the limited area of Indian life that it can touch. It is at the same time condemning itself to carry this burden forever, subject to these hampering restrictions, since it is creating no body of educated Christian natives to take over the work now done by foreign Christians. On the other hand, a college which is devoting itself to the development of the Christian community is at the same time producing a force more powerful than itself for the permeation of the nation and preparing for the time when the college itself shall become a native institution through the gradual displacement of the foreign teachers by natives fitted both religiously and intellectually to succeed the foreign professors.

This does not however mean that a college should receive only Christian students. Missionary experience and sentiment are against it. Not only does the Christian student lose the contact with the

men whom it is his task to influence, but the college misses the opportunity of winning to Christianity precisely the type of man that the Christian community most needs, and whom it is most difficult to reach anywhere else. Whole villages of non-caste peoples are won over by the jungle preacher. But the Brahmin can never be converted in this way. The college affords a unique opportunity of meeting him.

It is indeed said by some that a more distinct emphasis upon the aim of the school to contribute to the development of the Christian community would cause a loss of students, even perhaps eventuating in the closing of the school. I am constrained to doubt this. A school attaining a high grade of educational efficiency will not fail to have students because of its openly Christian character. The school of the American Board at Pasumalai bears testimony on this point. The government inspector commends this school in high terms for its educational efficiency. It has all the boys it can receive. Yet the atmosphere of the school is such that seventy or eighty boys avow themselves Christians each year, most of them sons of Christians who have not previously taken the definitely Christian position themselves, but some also Hindus. In the college at Rangoon there are converts to Christianity every year, and the school, so far from being closed, has 1,000 students in all departments. Under some circumstances some schools might be closed; such incidents have occurred in India. Some schools might have the number of their students reduced by the adoption of such a policy as I have suggested. But this would not be an unmixed evil. It is the almost unanimous testimony of those who are informed that the Christian colleges of India are undermanned and their staff overworked. To reduce the number of students might not diminish their effectiveness for the highest ends for which they exist. Through the reduction of the number of students the pedagogical tasks of the staff would be somewhat lightened with corresponding gain in efficiency both intellectually and morally.

Nor is it to be supposed that emphasis on the development of the Christian community involves the abandonment of all effort to bring non-Christian students under the influence of Christian ideals as valueless. Among the lower classes the conversion of one genera-

tion is followed by the education of the next, and in the third generation the educated Christian boy may equal the Brahmin. The full fruitage of missionary work appears therefore only after two generations. So among the upper classes the boy educated in a Christian school but unable to break away from his ancestral religion, chiefly because of the fearful cost of going contrary to parental wishes, becomes later a father who is willing that his son, similarly educated in the Christian school, shall be not only friendly to Christianity as he himself was, but, if so disposed, an avowed Christian. Nevertheless I am constrained to believe that at the present moment the conversion of the non-Christian student and education of the Christian student should not be by-products of an educational process which is mainly directed toward and mainly effective in giving to non-Christians a more intelligent conception of Christianity and a less prejudiced attitude toward it, but that the relation should rather be the reverse; permeation becoming a by-product of a work which aims chiefly at the development of the Christian community.

Conducted with such a purpose the Christian college has its distinct function and place in the educational system, and in that place is indispensable. Any comparison between India and America that treats the non-Christian colleges as the analogue of the state universities is wholly misleading, because of the differences between the two groups of institutions and the different position of Christianity in the two countries. The state university is surrounded by Christian churches and Christian homes; the students come largely from Christian homes. Many of the professors unhesitatingly throw their influence on the side of personal religion. In India the government college is surrounded by non-Christian influences, the students come from non-Christian homes; the professors are practically under bonds to exert no religious influence; and their moral influence is almost exclusively that of their personal character. Out of the state universities of America may come the men to make a strong Christian community, but scarcely out of the government or native colleges of India. To close the Christian colleges would be to strip Christianity of its strongest instrument for self-development and to set back the tide of moral progress in India indefinitely.

It is indeed a question whether eventually, perhaps very soon,

it may not be expedient to attempt to develop a teaching university under Christian influence to supplement the work of the existing colleges. Such an institution if erected should not be conducted exclusively for Christian students, but on the same broad policy already defined for the colleges.

11. There is another respect besides that of moral and religious instruction in which the Christian colleges might wisely depart from the pattern which the government colleges have set for them, in which indeed the government colleges might advantageously follow the example set by a few Christian schools. Government education, aiming largely at training men to be efficient government servants, has till very lately given little attention to preparing men for the industrial occupations or to the development of industry, and the missionary schools have almost by necessity followed the example thus set them. In this both have conformed to the age-long feeling of the Indian peoples, who have looked upon manual labor and commerce as beneath the dignity of an educated man. None the less the effect upon India has been unfortunate. Few changes in the conditions of India would be more to the benefit of the country than the diversion of a considerable portion of the educated intellect of the country from politics to industry. It would not only relieve the pressure upon the offices and diminish political unrest, but would tend to improve physical conditions, mitigate suffering, and raise the level of human life.

A number of Christian schools, having in mind these things, and more especially perhaps aiming at the promotion of the general welfare and strength of the Christian communities, have added industrial departments. This is the case at Ahmednagar, at Madura, and at Ongole, and doubtless at other places also. This course has much to commend it. This type of education is free from most of the objections that may be urged against an education which fits the student only for office-holding, and while it has its own difficulties and calls for great intelligence and power of adaptation on the part of those who conduct it, its advantages seem to outweigh these drawbacks. In respect to this form of education there is moreover no occasion for any sharp distinction between its influence on the Christian and the non-Christian community. It will be to the advantage of both and is recommended alike by the philanthropy which makes no

distinction between Christian and non-Christian and by a legitimate zeal to promote the development of the Christian community. It is greatly to be desired that some way may be found by which more industrial training may be given both by government and missionary schools and that it receive from the universities that recognition which its importance to India and its real educational value warrant.

12. The education of women opens a field of special opportunity to the missionary bodies. In India as everywhere the influence of the mother is the first that the child feels and for years the strongest. To lift up women is to elevate the home, and to elevate the home is to purify the nation. Indians themselves recognize this fact. In the words of a Hindu gentleman who has devoted much time and money to the development of native education, "India cannot make progress if the women remain uneducated." That there is need of education for women is evident from the fact that only one woman in 140 in India can read and write. No one who has visited the Christian schools of India and noted the contrast on the one hand between the faces of the girls of the upper forms and those of pupils of the lower forms, and on the other between the former and girls of the same age seen on the streets can doubt that in the education of women Christian missionaries have found a field of eminent usefulness. In one respect indeed the education of women has an advantage over that of men. Women are not office-seekers. Their education is in this respect less calculated than that of men to promote unrest and discontent. Rightly conducted it elevates and purifies the life of the nation at the sources of that life, the home. This end should be constantly kept in view, and sought both directly in the influences of the school upon the pupils and indirectly in the training of teachers who shall themselves conduct schools adapted to its achievement.

13. It need scarcely be added that the Christian community of India will need the assistance of the Christians of other lands, both financial and personal, for a considerable time to come, and probably much longer in the field of education than in that of evangelization. The native population of India is extremely poor, tried by any standard with which occidental nations are familiar, and large wealth is rare, even among what may be called the better classes. This which is true of Indian people in general is true especially of the Christian

community, which, though containing not a few able men of the upper classes, has drawn the very large majority of its members from the lower, not to say lowest, classes. Whether, therefore, we have in mind the 5 per cent. of the total population which constitute the possible field of higher education, or the 95 per cent. among whom elementary education may be thought of, it must for a long time remain true that the resources of the government derived from taxation will be insufficient to meet the full needs of India in education, and will call for supplementing by the gifts of the philanthropic.

14. At the risk of repetition I venture to summarize what seem to me the elements of the policy which should be followed by the missionary bodies in respect to educational work in India, especially as respects college education.

a) Each college ought faithfully to meet the demands of the government in the matter of buildings and outfit.

b) Each college ought to meet these demands in the matter of the faculty. More specifically it ought to appoint to college positions men trained in the particular subjects which they are to teach. Men can no longer be sent out to be missionaries in general and then assigned to any position that may chance to be vacant. They must be selected as men for college positions at home are selected, because of fitness to teach and knowledge of the subject. It will be increasingly true that men for college positions must have done graduate work in the subject and have won an M.A. or Ph.D. degree; the former is sufficient at present.

c) It is not less necessary to appoint men of high character and of missionary spirit who will work earnestly and wisely for the spiritual welfare of their students.

d) It is of great importance to appoint men enough so that their hours of instruction can be limited, and they thus enabled on the one hand to keep abreast of their subjects, and on the other to give time and strength to the religious work of the college, devising and carrying out wisely directed efforts on behalf of the moral and religious welfare both of Christian and non-Christian students. One great trouble at present is that the European teachers are so hard worked in preparing their students for the government examinations that they have little strength for religious work. The government is for the sake of

efficiency requiring the hours to be limited. The college ought to respond both for this reason and in the interest of religious effectiveness.

e) The question of industrial education should be carefully studied with a view to determining whether and how far it can be introduced in connection with the mission schools and colleges. Experimentation will be necessary in order to find the best line of work for each school.

f) Some modification of the salary-scheme, at least of some of the missionary societies, ought soon to be effected. The position of head of a college under new conditions cannot be successfully occupied except by an educator of some experience. Such a man may sometimes be found among the professors and he may be willing and able to remain at the salary which the society pays its missionaries. But sometimes a new man ought to be sent, and often it will be impossible for him to go on the present salary-scale.

g) The temptation to seek large numbers of students, or even to accept applicants beyond the capacity of the college properly to care for them ought to be sternly resisted by the managers of colleges and discouraged by the societies at home. This temptation is naturally very strong. In no country do the authorities of the college love to turn away students from their doors. But the missionary college is perhaps under especial temptation because decrease in numbers might be viewed by the board at home as reason for diminution of appropriation. In the present situation, however, rigorous limiting of numbers is the stern duty of many of the colleges, and diminution of numbers might be the surest evidence of efficient management. The great need of India is not more college graduates with their present qualifications and ambitions, but more men whose education has made them ready and willing to serve their country along the path of her greatest need rather than that of their own financial profit and social standing.

Of course all this constitutes not a plea for less education, still less an argument for a less generous support of the colleges. India cannot have too many educated men if only they are educated to meet India's present need. What is called for is even greater care than has been exercised that the education given should be of the right type, and that to this end the colleges should be so well equipped that the staff can meet both the requirements of the universities and

the moral requirements of the situation, and that if need be to this end the number of students should be limited. To the accomplishment of this result home boards must co-operate with the faculties of the schools in increasing both staff and equipment, and in accepting reduction of students not as an excuse for reduction of the force, but as evidence that the missionary teachers are courageously carrying out the policy which the situation earnestly demands.

h) The matter of hostels is of great importance. Oversight and healthy moral influence out of classroom are as important as inside. What is needed is not dormitories in which the students lodge without supervision or under rigid rules, but something that at least approximates a home with the personal influence of a man of high character. The influences surrounding students in Indian cities are such that residence of the student in lodgings outside the college and without proper oversight is extremely unwise. Generally speaking students should not be received beyond the capacity of the college buildings.

i) Tuition should be the same as in the government colleges, possibly with some carefully guarded provision for partial remission of tuition to students of poor Christian parents. It is sometimes alleged that students go to Christian colleges chiefly because tuition is lower. It is doubtful wisdom to draw students by the inducement of cheapness. Even non-Christian parents often give as the reason for sending their sons to Christian colleges that they are under better moral influences and come into closer contact with the professors and are more considerately treated. These are legitimate inducements and should be made as strong as possible. The Christian colleges should give as good an education in other respects as the government or native colleges, and should add these.

j) It is deserving careful consideration whether in the present situation facilities for the education of girls ought not to be greatly increased with a view to reaching the home life of the Indian people and thus affecting the whole life of the nation at its source.

k) Thus far reference has been made almost exclusively to the Christian colleges. But the majority of students in India are at present in government colleges, and this situation is likely to continue. These colleges cannot exert any direct religious influence, and their

moral influence is limited to that of the personal character of the staff, which, though usually high, unfortunately is not in all cases all that could be desired. The hostel conducted under Christian influence commends itself as one of the best agencies yet devised for supplementing the moral influence of the governing college itself. Lord Curzon especially approved this method of influencing the students morally. The Oxford and Cambridge Hostel at Allahabad is an excellent example of what can be done in this way. The authorities of the colleges will welcome, or at least will not object to, hostels under strong Christian influence. To provide such in connection with government colleges would be a service of great value.